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opment of the idea of National Guilds. But we can hardly separate their work from that of the small group whose works they continually quote. It seems clear that the idea of National Guilds is the only vigorous and original contribution to political, economic and social theory during the past ten years. We cannot yet estimate its effect; but already it is more than "a school." The practical effect on Trade Unionism in England is already beginning to be seen.

Apart, however, from the substance of the argument, we may find much to criticise in the manner of its presentation. Too much attention is given by the writers on National Guilds to the various individuals or schools of thought with whom they disagree on minor points. The disagreement between the contributors to the *New Age*, for example, leaves the rest of the world entirely cold: and it would perhaps be well if the writers on National Guilds would distinguish between the great names in the history of thought and modern schoolboys who write to the papers. There is a feeling, which the reader cannot escape, that the writers of such books as we now have under review live in a very small world.

C. D. B.

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#### SHORTER NOTICES.

ROADS TO FREEDOM: Socialism, Anarchism and Syndicalism. By Bertrand Russell. London: G. Allen and Unwin, Ltd., 1918. Pp. 213. Price, 7s. 6d. net.

Mr. Bertrand Russell summarises the history of the three "roads to Freedom," Socialism, Anarchism and Syndicalism; and extracts the essence of these three movements. His opinion is that pure Anarchism—which is opposed to every kind of forcible government—is for the present impossible, and would not survive more than a year or two were it adopted. His personal sympathies are with guild socialism which advocates a system of federalism among trades for reasons similar to those which have recommended federalism among nations, but which has at present a small party of supporters. Besides the analysis of the three movements (chapters i–ii), Mr. Russell deals with "the world as it could be made" in the manner of the *Free Man's Worship*, and also gives (p. 193 and ff.) a brief survey of his Utopia.

Education should, he thinks, be compulsory up to the age of sixteen or perhaps longer; after that it should be continued or not at the option of the pupil, but remain free (for those who desire it) up to at least the age of twenty-one. When education is finished, no one should be compelled to work, and those who choose not to work should receive a bare livelihood and be left completely free. The whole community, he believes, could be kept in comfort by means of four hours' work a day on the part of the great

majority who will not choose idleness, and payment will be made for willingness to work, not only for work actually performed; government and law will be reduced to a minimum.

Mr. Russell seems to rely upon a general willingness to work for about four hours a day, which, on Prince Kropotkin's theory, would be all that is needful to provide the necessities of life for everyone. It is possible that this willingness is not so general as he imagines and that the recipients of what he calls the vagabond's wage would be more numerous than he bargains for. It will be noted that Mr. Russell's ideal is essentially that of Kropotkin.

Among minor defects are passages such as that on magistrates, where it is said that "the pleasures of vindictiveness and Moral superiority are so great that there is no difficulty in finding elderly gentlemen who are willing, without pay, to send helpless wretches to the torture of prison," and an index in which the entries "ants" and "button hooks" find place.

M. J.

London, England.

**LABOUR IN THE COMMONWEALTH.** By G. H. D. Cole, M.A. London: Headley Bros., Ltd., 1919. Pp. 223. Price, 5s. 6d. net.

Mr. Cole's book is a restatement of the humanity of labour; a rescue of labour from the dismal penumbra of abstractions which have prevailed in industrial theory since the Industrial Revolution of the last century. "Labour," which the economists have loved to contrast with "capital," is an abstraction, he believes which has vitiated thinking and perverted economic science from its proper function. Mr. Cole, therefore, who is one of the few members of the English intelligenzia who have gained the full confidence of the labour party, writes not of abstract labour as a "thing" but of individual men and women forming the majority of the people in any commonwealth; and gives us his personal theory of labour's place in the commonwealth and what labour and the labour movement are like. This theory is that labour should have control in the industrial sphere.

E. F.

**OUTLINES OF SOCIAL PHILOSOPHY.** By J. S. Mackenzie, Litt.D., LL.D., Emeritus Professor of Logic and Philosophy in University College, Cardiff. London: George Allen and Unwin Ltd. New York: The Macmillan Co., 1918. Pp. 280. Price, 10s. 6d. net.

This volume forms No. 52 in the series of monographs by writers connected with the London School of Economics. In his preface Dr. Mackenzie suggests that it may be regarded as taking the place of his well-known *Introduction to Social Philosophy* which has long been out of print.

In its concern with existing social institutions the present volume exemplifies the tendency of "political philosophy" to become "political science." It is easy to see how this tendency has come to be. The earlier Hegelian "philosophy of politics" sought to exhibit an ideal society whose nature was determined by the structure of reality as a whole. It was not a study of existing society, and hence (as Dr. McTaggart clearly showed) could not legitimately give any guidance in social action. It is not surprising that Hegelians (following Hegel himself) should refuse to rest content with the construction of "imaginary commonwealths"; but they must be willing to accept the consequences of their descent into the workaday world. Dr. Bosanquet's complaint that his critics fasten on the defects of states which belong to them "not in so far as they are states, but in so far as they

are not states" amounts to a claim for protection from factual criticism which can only be granted in return for acknowledgment of the impotence of idealistic theories in the field of actual fact. The evil results which follow from taking what is determined of an ideal state as referring to existing states needs no elaboration nowadays; and wider recognition of them has been followed by a limiting of the idealising—without, however, a complete breaking away from it. Thus we reach, as in this book, a watery mixture of philosophy and science without the rationality of the one or the sturdy empiricism of the other; and concepts like the General Will appear in hybrid shape as neither ideal nor natural.

It would be unfair not to add that Dr. Mackenzie's impartial account of, and many references to, modern work on the subject renders his book very valuable to the student.

A. E. HEATH.

**ECONOMIC STATESMANSHIP.** By J. Ellis Barker. London: John Murray, 1918. Pp. x, 408. Price, 15s. net.

Mr. Barker's study is a statesmanlike survey of the pressing economic problems of the near future; and an indictment of the policy of *laissez faire*, or drift, in economic matters. "At last," he writes, "it has become clear even to the most narrow-minded individualists that nation-wide co-operation, the harmonised and ordered effort of all the citizens for the furtherance of the common good, is a more potent factor for ensuring the national welfare than unfettered competition, an internecine war of all against all, the *bellum omnium contra omnes* of Thomas Hobbes."

To this individualism England has been disposed by temperament and the plain lesson of the profit and loss account, resulting from the English neglect of her iron and steel industry, her relatively low industrial and agricultural productivity, which has been little heeded. It is, as Mr. Barker shows, necessary to follow the lead of America; for the American production per worker in manufacturing, mining, transport and agriculture is three times as great as the British. And this trebled production showed treble the income of masters and workmen, and incidentally raised the peoples' standard of life, thus solving many of the pressing economic and social problems of democracy. Mr. Barker advocates reform of transport (chapter iii) and education (chapter vi), and the abolition of the systematic restriction of British Workers' labour, to which the men and their representatives are still wedded. As a result of Americanisation of British industries, the old drudgery, dirt and poverty and ignorance of the working classes will disappear. There is a remarkably good analytical index.

M. R.

London.

**THE PHILOSOPHY OF RABINDRANATH TAGORE.** By S. Radhakrishnan. London: Macmillan & Co., Ltd., 1918. Pp. xii, 294. Price, 8s. 6d. net.

This book is an attempt to state and interpret the philosophy of Sir Rabindranath Tagore, who is in Professor Radhakrishnan's opinion the veritable voice of India. "In his work, India finds the lost word she was seeking. His idealism is a true child of India's own past and his philosophy is thoroughly Indian both in origin and development" (p. 3). He has, therefore, little sympathy with certain western critics, among them the writer of an article in the *INTERNATIONAL JOURNAL OF ETHICS* of April, 1916, who hold that Tagore has freely borrowed from Christian and western teaching. The earlier part of the book is concerned with setting

out, by almost too copious quotations from Tagore's work, the philosophy which informs them, and has the disadvantage of any systematic summary of the implied ideas in a work of art. What, however, gives the book both deep force and interest is the account of Tagore's views about Nationalism in the East and West, in chapters ii and v, which should be read by all lovers of India. It is instinct with Tagore's own intense naturalism.

"It is a sign that God has not lost all hope of India," writes the professor, "that Rabindranath is born in this age." He is the authentic voice of the Indian community, the warning voice of a prophet warning his people to pursue the path of spirit and relinquish that of matter; and to cease the mistaken assimilation of western education. His point is that the national culture dwindle, its soul is subdued, and that all that makes a nation great is inevitably melting away. It is the yoke of the mind, the disease of the soul he points his finger at and tells India that it ails. As regards remedies, Tagore is a modernist, opposing the caste system (p. 180), but even more important is his attitude towards the economic troubles of industrialism that are pressing for solution in the East as well as in the West, and his conviction of the necessity of self-government for India.

M. J.

London, England.

**THE RED CAP ON THE CROSS.** By Richard Roberts. London: Headley Bros., 1918. Pp. 127. Price, 2s. 6d. net.

Mr. Roberts is a disciple of Lammens and owes a good deal more to him than the title of his book, which is borrowed from a brilliant description of that great preacher's *Paroles d'un Croyant*. The aim of the book is specific. It assumes that the dominating fact of the moment is the proletarian rising which had its origin in Russia: "Russia has lighted a light and set up a beacon which will be the rallying point for the workers of the whole world"—a prediction which no one will deny at the present time, when wild fires are lit in various countries of Europe from the Bolshevik torch. The new socialism that will emerge will be not the Marxian Socialism, but a socialism touched with a new spirit, "the generous dream of a comparative commonwealth," and what has to be reckoned with is not a formula or a doctrine, but an idealism and a religion. While limiting himself to the spiritual and moral conditions of the new society he foresees, Mr. Roberts believes, with a well-known group of thinkers, that its economic framework must take some such shape as that described by the advocates of National Guilds.

M. J.

**THE BLIGHT OF KULTUR.** By G. Hamilton MacLeod. London & Edinburgh: Sampson, Low, Marston & Co., Ltd., 1918. Pp. xviii, 238. Price, 5s. net.

Mr. MacLeod's book is an indictment of a nation. "We are told," he writes, "that there are good as well as bad among the Huns. It is difficult to believe that there is truth in that statement." He does not find it difficult to believe in the story current as to the German *post mortem* employment of its cannon fodder. To most people actual records of German frightfulness give rise to more than an expression of disgust, even though it occupies more than two hundred pages.

M. J.

**CAN MANKIND SURVIVE.** By Morrison I. Swift. Boston: Marshall Jones Company, 1919. Pp. 201. Price, \$1.50 net.

If any one wishes his black painted black without any white or even gray, he will find it here. The process of human evolution in Swift's view has been unqualifiedly bad. "The chief part of human energy has been spent in mutual repression and defeat." Evolved human nature may be defined as "the organized enmity of all men for one another tending to the suicide of the human race." "An artificial selection of cunning, unscrupulous brains" has been at work; man now regards it as a basic truth "that one man has a right to live on another." This is the "ultimate tribunal and determinant of human morality and behavior." The Hebrew choice to renounce the world has been one outcome. Intelligence has been systematically destroyed or repressed. The elders and all the institutions of repressive education compress children into the stunted deforming moulds of their parents, whereas the animal races have been preserved by their incapacity to educate their posterity. Education extenuates and justifies the world's present infamous condition instead of boldly facing it and aiding in its reform. The German effort on the one hand, the Bolsheviks on the other, have equally expressed the civilization-logic of man-live-on-man. Mankind can survive only by creating a new order of things in which they are slaves neither to the desire for riches nor to the rich.

J. H. T.

**WE MODERNS: ENIGMAS AND GUESSES.** By Edward Moore. London: G. Allen & Unwin, Ltd., 1918. Pp. 247. Price, 4s. 6d. net.

"The reader will look in vain in this book for a system. But he will find there an attitude," according to the preface; and detached *pensées* upon Original Sin, Love, the Tragic View and Myth. The attitude and the style owe not a little to Nietzsche, who, with all his qualities, is a dangerous model. "We all know what the weak have suffered from the strong; but who shall compute what the strong have suffered from the weak" is in the full Nietzschean manner, as are also the deliberately fragmentary statements of Mr. Moore's various positions or "attitudes." When Mr. Moore states that in Greece there was no "bad conscience" in our sense, he does not look sufficiently close into Greek tragedy.

M. J.

**JAMES HINTON: A SKETCH.** By Mrs. Havelock Ellis. With a preface by Havelock Ellis. Illustrated. London: Stanley Paul & Co., 1918. Pp. XIX, 315. Price, 10s. net.

The personality and message of James Hinton were neither understood nor valued in his lifetime, and this book is a carefully documented criticism of one pioneer by another, and bears the hallmark of Edith Ellis's work, namely, strong authentic emotion and independence of traditional standards. Unfortunately, the two first chapters were written later than the main portion of the work, and when fatal illness had somewhat impaired her mental power. But the main part is a comprehensive, sympathetic yet shrewdly critical presentation of the core of Hinton's later work, including his conception of genius, as a psychic faculty, wholly distinct from specialised ability or moral force, his views on nature, and on the actual and ideal relationships between men and women. Mrs. Ellis does full justice to the insight and candor of Hinton's attack on prostitution and on legal marriage as at present constituted. At the same time, she points out that his ideal polygamy is always polygynous, never poly-

drous: "he forgot to emphasize the important point in modern life that what applies to man, applies to woman." He erred, too,—and fundamentally—in ignoring the need for entire economic independence of the sexual relationship.

"An interrogative fever is often his substitute for rational thinking. At times, a schoolmaster's or a clergyman's dogmatism seems to clash with the insight of a seer." Nevertheless, with all the incompleteness and bias of Hinton's revolt and plea for a new order, his interpreter makes us feel how finely true it is. In her own words: "If we all wait for a miracle to pave the way toward equality and experiment, we shall remain where we are. The forerunner sees and dares—the conventionalist sees and shrinks."

F. W. STELLA BROWNE.

**THE PROBLEM OF CREATION: AN ATTEMPT TO DEFINE THE CHARACTER AND TREND OF THE COSMIC PROCESS.** By The Rt. Rev. J. E. Mercer. London: Society for Promoting Christian Knowledge, 1917. Pp. 324. Price, 7s. 6d. net.

This is a treatise, in popular form, on what used to be called "natural theology." Dr. Mercer attempts to show that we can trace Will, Consciousness, Purpose and Reason in the Cosmos at large. He keeps "as far as may be to the direct deliverances of experience," avoiding what he calls transcendental subtleties. He gives great weight to scientific concepts, especially the later development of the idea of evolution. Matter and Energy are discussed; and the conclusions are that the usual beliefs of liberal-minded Christians are correct. It must be confessed that it appears from the whole book that the conclusions have preceded the evidence in the author's mind; but this is no great evil, if the evidence is adequate. To show ground for accepting or for rejecting Dr. Mercer's evidence would be a long task; but whether or not the book is a contribution to philosophic knowledge it is at least valuable in showing how the devout churchman looks at the problems implied in the traditional religious beliefs. Science is no longer anathema and all the concepts which were once regarded as subversive of true religion are now used as its supports. Even the history of religion is used to show the absolute correctness of the religious beliefs current among Western nations.

C. D. B.

**A NOT IMPOSSIBLE RELIGION.** By Silvanus P. Thompson. London: John Lane. New York: John Lane Co., 1918. Pp. xvii, 335. Price, 6s. net.

This book is the earnest attack by a religious scientific man not upon religion (which was evidently to him the most important thing in life), but upon theology, the ossification of religion by the churches. Dr. Silvanus Thompson was at the time of his death in 1916 at work upon the presentment of his own simple and spiritual Christianity, and though he did not live to finish and revise those chapters they are essentially complete. It is not for nothing that he was, as he tells us, "born into a family of simple-minded, intensely devout, educated Evangelical Christians"; this strain persists, and even though he was "driven towards agnosticism by the pretentious clerics and their bigotry towards science" he cannot adopt a Laodicean attitude.

The keynote of the book is therefore "woe unto you, theologians and bigots, perverting the good news," and this animus, justifiable as it is,

leads the critic of theologians into an occasional crudity, as when he advances, when attacking the dogma of the virgin birth that "the phenomenon of virgin (asexual) birth is by no means unknown in science. The aphis, or green plant louse is parthenogenetic, yet no one dreams of thinking it a sacred insect."

He gives us instead of the religion of orthodoxy a revalued religion, without theology or obscurantism; and this is simply the following of the man Christ. The book is, in its way, as sincerely the result of the religious spirit as the *Imitation*.

M. W.

**THE PHILOSOPHY OF MR. B\*RT\*R\*ND R\*SS\*LL:** With an Appendix of Leading Passages from Certain Other Works. Edited by Philip E. B. Jourdain. London: George Allen and Unwin, Ltd.; Chicago. The Open Court Publishing Company, 1918. Pp. 96. Price, 3s. 6d. net.

This book, with its significant motto from *Through the Looking-Glass*, "Even a joke should have some meaning," belongs to a rare class, that of *jeux d'esprit*. It purports to be the fragmentary papers of a Mr. B\*rt\*r\*nd R\*ss\*ll, who, following the advice of Mr. William James, "got into touch with reality," and in July, 1911, was torn to pieces by anti-suffragists. No one, not even a reviewer, has taken this fable seriously; and the book has been recognised as a close, sympathetic, but critical appreciation of Mr. Bertrand Russell's philosophical writings. As a study of Mr. Russell's literary phases it would be difficult to improve upon the passage in the "Editor's Note," where it is stated that "the fictitious Mr. R\*ss\*ll's literary style fortunately reminds us more of Mr. Russell's later clear and charming subtleties than his earlier brilliant, and no less subtle obscurities."

It is an open secret that Mr. Russell was advised by William James to "get into touch with reality,"—an injunction which he has carried out in the years of war. Many traces of Mr. Russell's letters and conversation are to be found, as for instance his opinion of *Gedankenexperimente* and Evolutionary Ethics (p. 88). The imaginary Mr. R\*ss\*ll is used as an ideal Mr. Russell, possessing superior logical rigour, who would not have fallen into the error of obtaining a conclusion by means of one of those vicious circle fallacies to which Mr. Russell has drawn attention, whereas the real Mr. Russell concluded a review of Bergson's book on *Laughter* with the reflection that "it would seem impossible to find any such formula as M. Bergson seeks. Every formula treats what is living as if it were mechanical, and is, therefore, by his own rule a fitting object of laughter" (p. 87). But, for one palpable hit at Mr. Russell, there were a dozen at other eminent persons; such as Schoenflies (p. 77), the Cambridge mathematicians (pp. 42, and 163), the Pragmatists (p. 32)—whose theory that truth is belief that works well is criticised as being far more difficult to apply than the Bellman's in *The Hunting of the Snark* and gives results just as insecure, Dr. Schiller and Mr. G. K. Chesterton (p. 41), and finally Herbert Spencer—whose doctrine of the Unknowable gives an opportunity (pp. 70–71) for a very amusing analysis and illustration. After Mr. Russell, this brilliant book owes its largest debt to the works of Lewis Carroll, and the leading significant passages in his books are conveniently arranged for reference in the appendix, where, among the number of works referred to, Lewis Carroll's name appears side by side with those of Frege and Mach. Lewis Carroll's latent subtleties are carefully hidden away in pleasant fables and obvious humours, and it was left for the fictitious Mr. R\*ss\*ll to point out (p. 22) the distinction made by the White Knight between sign

and signification (Appendix G) and the nominalism of the Hatter (p. 24 and Appendix H).

It is difficult to give a fair idea of this amusing book without large quotations. As an example of the method, the note on *Gedankenexperimente* may be taken as a sample. "These experiments," Mr. R\*ss\*ll writes (p. 88), "upon which so much weight has been laid by Mach and Heymans, had already been investigated by the White Queen, who, however, seems to have perceived that the results of such experiments are not always logically valid. The psychological founding of logic appears to be not without analogy with the surprising method of advocates of evolutionary ethics, who expect to discover what *is* good by enquiring what cannibals have *thought* good. I sometimes feel inclined to apply the historical method to the multiplication table. I should make a statistical inquiry among school-children before their pristine wisdom had been biassed by teachers. I should put down their answers as to what 6 times 9 amounts to; I should work out the average of their answers to six places of decimals; and should then decide that, at the present stage of human development, this average is the value of 6 times 9."

No reader should miss the gentle but pointed sarcasms on what may be described as "the *à priori* historical method" of Mr. Russell (p. 12), on certain politicians (p. 17), on Dr. G. E. Moore's use of the principle of identity in ethics (p. 19), on dignity (p. 43), on mortality (pp. 48-52), and on a slip (noted in the editor's note, p. 81) made by Mr. Russell into an almost elementary form of humour.

The book should be carefully read, and, by a careful reader, it will be found to be no unworthy successor to the *Alices*, though not like the *Alices*, meat for babes.

E. M.

London, England.

**THE RELATIONSHIP BETWEEN THE MYSTICAL AND THE SENSIBLE WORLDS.**  
By Herbert N. G. Newlyn. London: G. Allen and Unwin, Ltd., 1918.  
Pp. 128. Price, 4s. 6d. net.

Mr. Newlyn, in his book, gives the "existence of a wide-spread and deep desire implanted in the human mind" as a reason for the "Experience that is its object must indeed be a Reality." There is an appendix of evidences of super-phenomenal experiences from various sources.

M. J.

**THE LEAGUE OF NATIONS.** By L. Oppenheim. London: Longmans, Green and Co., 1919. Pp. xii, 84. Price, 6s. net.

Professor Oppenheim has collected in this volume three lectures upon the history of and problems associated with the League of Nations, in which he is a firm believer. He is of opinion that after the map of Europe has been redrawn by the Peace Congress, the third conference ought to assemble at the Hague for the purpose of establishing the league. Professional international lawyers have not abandoned their belief in the value of the work of the Hague Conferences, in spite of the conduct of the present war, and he looks forward to the conferences of the future as a permanent organ of the League of Nations for the provision of international law—a very wide field, for international law in its present state is in many points both controversial and incomplete. Professor Oppenheim suggests (pp. 65 and *seq.*) a reasonable expedient for solving the problem of the setting up and manning of the international courts of the future.

E. F.

**EVOLUTION IN CHRISTIAN DOCTRINE.** By Percy Gardner. (The Crown Theological Library.) London: Williams & Norgate, 1918. Pp. xviii, 241. Price 5s. net.

Professor Gardner, the Oxford archaeologist, has produced as a *parergon* a little review of Christian doctrine in the spirit of Broad Church Anglicanism, or, as he chooses to call it, Modernism. He attacks the cataclysmic view of Christianity, and yet admits in the end that "if evolutionary views in religion led directly to a necessarian and quasi-materialist view of the universe, excluding from it all exercise of divine providence and direction," then he for one would prefer, at any intellectual sacrifice, to adhere to the miraculous and cataclysmic outlook. He gives some shrewd thrusts at the Anglican Church in its relation to the proletariat (p. 240).

M. J.

**RELIGIOUS REALITY: A BOOK FOR MEN.** By A. E. J. Rawlinson, with a preface by the Bishop of Lichfield. London: Longmans, Green & Co., 1918. Pp. xi, 183. Price 4s. 6d. net.

Mr. Rawlinson writes as a plain man for plain men, and his book, which is a text-book of the faith and practice of the Anglican Church, is both pleasant and candid. In the first part he discusses the Christian faith persuasively from the critical Modernist point of view. In the second part he deals with problems of Christian Ethics, as they appear to-day. He has some very plain speaking about the artificial restriction of parentage and the weakness of the Church in respect of its dealings with labor and the present war. He regrets that the Church, in so far as she has been represented by her clergy, has been "too anxious to be identified with a merely jingo patriotism, to exercise any very appreciable influence in restraint of unchristian passions." It is a symptom of life in the Church to note Mr. Rawlinson's enthusiasm for the new Education Bill, and his appreciation of the spirit of idealism and world-wide brotherhood by which the labor movement is inspired.

D. R.

**THE WORLD REBUILT.** By Walter Walsh, D.D. London: G. Allen & Unwin, Ltd., 1917. Pp. 96. Price 2/6 net.

A statement of his views by the leader of the free religious movement towards world religion and world brotherhood.

N. C.

**CHRISTIANITY AND IMMORTALITY.** By Vernon F. Storr. London: Longmans, Green & Co., 1918. Pp. x, 195. Price 7s. 6d. net.

This book, which is an expansion of Canon Storr's lectures given in 1916, is, like the recent symposium on immortality edited by Canon Streeter, occupied with the necessity of a restatement of the belief in a future life. The defence is familiar; that the evidence in favor of human survival is cumulative, consisting of a number of converging lines of argument which, taken in their totality, provide a satisfactory foundation for a reasonable faith; but the treatment is fresh and arresting throughout. Among points to be noticed is the theory of the post-Resurrection appearances of Christ, based on a paper by the Rev. R. Vaughan in the *Church Quarterly Review*, January, 1916, to which Canon Storr gives due prominence.

M. J.

**PAST AND FUTURE.** By "Jason." London: Chatto & Windus, 1918.  
Pp. xii, 192. Price 3s. 6d. net.

"Jason's" examination of certain aspects of English industrial life during the present crisis is a most effective and vivid appeal. Its leading idea is the necessity of accommodating the industrial system to the needs of human nature, and the demands of human will, and it expresses the sympathetic and enlightened modern attitude towards labor and its followers. Though the book does not lay down a definite program, it emphasizes the new schemes outlined by the Whitley reports in relation to industrial councils, which are among the most far-reaching of recent contributions to industrial problems. Apart from the operation of the Whitley councils, "Jason" appears to expect a continuation of vigorous State control of our industries after the war, by means of a Ministry of Industry which is to be the guide and philosopher to business men. To others, the constant State control of industries during the war period does not suggest a millennium. What is attractive and arresting in the book is the author's feeling for the promise of youth and for that "first duty of a civilized State, to see no man's life is wasted."

M. J.

**CHRISTIAN LIBERTY AND OTHER SERMONS, 1916-1917.** By Herbert Hensley Henson, D.D., Lord Bishop of Hereford. Macmillan & Co., Ltd., 1918. Pp. xxi, 340. Price, 6s. net.

This volume of sermons is a defence but by no means an apology for the Bishop of Hereford's teaching, which he tells us in the preface "has been sound and constructive in effect as it certainly was in design." They are model sermons, short, effective and rising to eloquence at moments, but they are not controversial and do not deal with the vexed question of the bishop's orthodoxy, to which attention was drawn at the date of his appointment. The bishop protests vainly against the assumptions in which that past agitation proceeded; viz., that there are two standards of orthodoxy in the church, so that teaching which is tolerated in a priest becomes intolerable in a bishop, and that a bishop may rightly be called upon before his consecration to supplement the legally required declarations of belief by "such other assurances of orthodoxy as may be demanded by suspicious individuals."

The sermons on war subjects are reminiscent of patriotic leaders in "respectable" newspapers.

M. W.

**DOMINUS NOSTER: A STUDY IN THE PROGRESSIVE RECOGNITION OF JESUS CHRIST OUR LORD.** By C. A. Anderson Scott. Cambridge: Heffer and Sons, Ltd., 1918. Pp. x, 232. Price, 6s. net.

This book is an attempt to trace the development of the idea of Christ's character in the New Testament. The concept of evolution in the Christian tradition is accepted; but it is not clear whether the historical basis for all the changes of the New Testament is conceived to be a Jesus of the type presented in St. Mark's Gospel or of the type presented by St. Paul. The usual theological attitude of early Protestantism is adopted by the author, apparently without his being conscious that any other exists.

C. D. B.

**CONSCIENCE, CREEDS AND CRITICS: A PLEA FOR LIBERTY OF CRITICISM WITHIN THE CHURCH OF ENGLAND.** By the Rev. C. W. Emmet, M.A., B.D. London: Macmillan & Co., Ltd., 1918. Pp. xii, 119. Price, 3s. net.

Mr. Emmet has written a frank and incisive statement of the case for liberty of criticism, which should be of value to the lay public and to orthodox and liberal thinkers within the church. He devotes two chapters to an account of the dealings of authority with what was regarded as erroneous teaching on the part of certain clergymen, such as Bishop Colenso, Mr. Voysey, F. D. Maurice, and the Tractarians, and has no difficulty in showing firstly, how unlucky has been the attitude of authority in the constant friction that has arisen in periods of growth between the external and conservative authority of the Church and the movements of thought within it; and secondly, that the heresy of one generation is the orthodoxy of the next. The plea for liberty of thought and criticism is everywhere by everyone admitted, except within the bounds of the church, and Mr. Emmet's book is of interest as showing the futility—to use no stronger word—of the attempts to suppress supposed unorthodox opinions by the exercise of authority, since though the tale of such attempts is a long one, the moral of each attempt is monotonously the same. Mr. Emmet's own attitude, it should be noted, is that of one of the many who feel difficulties with regard to the Virgin Birth and the physical Resurrection of Christ (p. viii) but whose belief in the essentials of Christianity does not stand or fall with any final decision which he may reach on these questions.

A. F.

**FAITH AND FREEDOM: BEING CONSTRUCTIVE ESSAYS IN THE APPLICATION OF MODERNIST PRINCIPLES TO THE DOCTRINE OF THE CHURCH.** Edited by the Rev. C. H. S. Matthews. London: Macmillan & Co., Ltd., 1918. Pp. xii, 371. Price, 6s. net.

This is a collection of essays in the application of modernist principles to the great ideas of the Church, and is, like the earlier companion volume, *Faith or Fear*, the result of collaboration, under the same editorship. Each writer, however, is quite independent. The editor invited various authors, who in spite of many differences from one another, shared already a certain common outlook, to write in complete independence upon several subjects of vital importance. But no contributor has any responsibility at all for any essay but his own. Each chose his own method of restatement of the leading ideas of religion in the light of modern evolutionary knowledge.

The most important papers are "The Development of Christian Institutions and Beliefs," by the Rev. Alfred Fawkes, and "The Holy Spirit," by the Rev. Charles E. Raven. The editor, besides an introduction, contributes a chapter on the Incarnation in which he describes creation as the self-expression of God; and the universe, God's incarnation, as it were. He also wisely protests against the theory that traditional views are to be defended in the supposed interests of the humble poor; and testifies to their welcome to frankly modernist teaching. Of less weight is Mr. Clutton Brock's paper on the Church and Morality. In spite of the difficulties attendant upon its production (p. viii) this important modernist study is an adequate expression of the faith that is in the group of thinkers who are responsible for the chapters.

A. F.

**INTERNATIONAL WAR: ITS CAUSES AND ITS CURE.** By Oscar T. Crosby, LL.D., F.R.G.S. London: Macmillan and Co., 1919. Pp. xiv, 378. Price, 12s. net.

This book is an amplification of a pamphlet written by the author in 1911, and reinforced by the lessons of the war. He urges that war is not inevitable (chapters xxiv and seq.) and that peace could be ensured by an armed central control. The most interesting part of this comprehensive and unconventionally written book is the analysis of the various causes of war.

M. J.

**PROBLEMS OF THE INTERNATIONAL SETTLEMENT WITH AN INTRODUCTION BY G. LOWES DICKINSON.** London: G. Allen and Unwin, Ltd., 1918. Pp. xxiv, 205. Price, 6s. net.

All the papers in this volume, except the last three, are reproduced from the *Recueil de Rapports* published by the Central Organization for a durable peace, an international association founded at the Hague in 1915. The value for English-speaking peoples is their presentation of the views of Continental thinkers—such as Bernstein, Dr. W. Schucking, and Dr. H. Lammash.

M. R.

**POLICY AND PRINCIPLES.** 1. General Aims (of the British Society for the study of sex psychology). 2. The Erotic Rights of Women. The Objects of Marriage. Two essays by Havelock Ellis. (Publications of the B.S.S.P., 6d. and 1/-). (Sold only to adult students of Social Questions.)

The British Society of Sex Psychology was established for the consideration of problems and questions connected with sexual psychology, from their medical, juridical, and sociological aspects. Its inaugural meeting was held about three weeks before the outbreak of the war, and its activities, while they have in one sense been hindered, have in another doubtless been furthered, by that world convulsion. For to the war we owe it, that the free discussion of sex problems in the English vernacular, no longer evokes shouts of "Police!" Certain sex problems, that is to say semi-official advertisements upon the subject of venereal disease, certainly thrust themselves upon the attention in the columns of the most respectable periodicals, but sex inversion is still under the ban, and light is urgently needed upon this, and many other among the problems. Despite the violent dislocations of conventional thought since July, 1914, fear is still the predominant emotion excited in many minds by a glimpse at the phenomena of sex. Are we, asks the writer of the first of the two pamphlets under review, "to treat human nature as the early Victorian lady treated telegrams?—the lady, I mean who, whenever one of these modern portents came to the door, rushed upstairs with it and hid it at the back of the top shelf of her linen cupboard, as though by such action she could wipe out facts or arrest catastrophe."

The attitude of the B. S. S. P. towards the subjects it undertakes to consider is summarised in the following terms: First, it maintains that we must never be afraid to investigate. Secondly, it contends that we must never assume phenomena to be unimportant or negligible, merely because science happens to have neglected them or because society happens to dislike them. Thirdly, it protests against the hasty condemnation of any-

thing that has obviously missed a scientific investigation. The main aim of the society, says the writer is the coeducation of grown men and women in matters which vitally concern both sexes alike.

Havelock Ellis's two essays form the most recent of the B. S. S. P.'s publications. Acton, we learn, "who was regarded half a century ago as the chief English authority on sexual matters, declared that 'happily for society' the supposition that women possess sexual feelings could be put aside as 'a vile aspersion.'" This contention was based on the purely masculine outlook of a man-made world, in which men, as Ellis says, "were perpetually striving by ways the most methodical, the most subtle, the most far-reaching to achieve a result in women, which when achieved, men themselves viewed with dismay."

C. & E. P.

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### BOOKS RECEIVED.

- ADAMS, GEORGE BURTON.** The British Empire and a League of Peace, together with an analysis of Federal Government, its functions and its method. New York and London: G. P. Putnam's Sons, 1919. Pp. 115. Price, \$1.00.
- ASQUITH, H. H.** (Edited by.) The Idea of Public Right: Being the first four prize essays in each of the three divisions of the *Nation* Essay Competition. London: G. Allen and Unwin, Ltd.; New York: The Macmillan Co., 1918. Pp. xx, 324. Price, 8s. 6d. net.
- BABBITT, IRVING.** Rousseau and Romanticism. Boston and New York: Houghton Mifflin Company, 1919. Pp. xxiii, 426. Price, \$3.50 net.
- BARKER, ERNEST.** Greek Political Theory: Plato and his Predecessors. London: Methuen and Co., Ltd., 1918. Pp. xiv, 403. Price, 14s. net.
- BARKER, J. ELLIS.** Economic Statesmanship: The Great Industrial and Financial Problems Arising from the War. London: John Murray, 1918. Pp. x, 408. Price, 15s. net.
- BRISSENDEN, PAUL FREDERICH.** The I. W. W.: A Study of American Syndicalism. Columbia University Studies in Political Science. Vol. LXXXIII. Pp. 432. Price, \$3.50.
- BROOKE, TUCKER, and CANBY, HENRY SEIDEL.** War Aims and Poem Ideals: Selections in Prose and Verse Illustrating the Aspirations of the Modern World. New Haven, Conn.: Yale University Press, 1919. Pp. xi, 264. Price, \$1.80.
- BRYCE, JAMES VISCOUNT.** Essays and Addresses in Wartime. London: Macmillan and Co., Ltd., 1918. Pp. viii, 190. Price, 6s. net.
- COLCORD, JOANNA C.** Broken Homes, a study of family desertion and its social treatment. Social Work Series. New York: Russell Sage Foundation, 1919. Pp. 208. Price, \$0.75 net.
- COLE, G. H. D.** Labour in the Commonwealth. London: Headley Bros., Ltd., 1919. Pp. 223. Price, 5s. 6d. net.
- CROSBY, O. T.** International War: Its Causes and Its Cure. London: Macmillan and Co., Ltd., 1919. Pp. xiv, 378. Price, 12s. net.
- CUNNINGHAM, W.** The Secret of Progress. Cambridge: University Press, 1918. Pp. xii, 179. Price, 5s. net.
- DICKINSON, G. LOWES.** Problems of the International Settlement. London: G. Allen and Unwin, Ltd., 1918. Pp. xxiv, 205. Price, 6s. net.
- HALL, FRED S. and BROOKE, ELISABETH W.** American Marriage Laws in Their Social Aspects, A Digest. New York: Russell Sage Foundation, 1919. Pp. 132.
- HANDBOOK FOR SPEAKERS ON A LEAGUE OF NATIONS.** Compiled by the League of Nations Society for the Use of Students and Speakers. London: G. Allen and Unwin, Ltd., 1918. Pp. 107. Price, 1s. 6d. net.
- HASTINGS, J.** (Edited by.) Encyclopædia of Religion and Ethics. Vol. X. Edinburgh: T. and T. Clark; New York: Charles Scribner's Sons, 1918. Pp. xx, 916. Price, cloth, 32s. net; half morocco, 40s. net.